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and should have furnished a more convenient and logical division. This would have avoided contradictions. The commentary on Matthew was not written prior to the beginning of the Origenistic controversy and yet it is discussed in the second volume instead of the third. Although Vol. III is said to begin with the year A. D. 400, the major portion of the long first chapter deals with events prior to that year. If such incomplete references as those on p. 45 should not be objected to, it is a serious defect that the magnificent triple-index is incomplete. The most important pages for reference are I:99-102, yet we look well-nigh in vain for any reference to them in the index. The main discussion of the Matthew commentary is in volume I:244 ff., but the index fails to mention it. The narrative of the death of Jerome is appended without warning to a very brief discussion of the Pelagian controversy. The decease of the illustrious translator merited at least a separate section.

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AN IMPORTANT EDITION OF SCHWENCKFELD'S WORKS

The series of which this¹ is the first volume fills a place; it will do for Schwenckfeld what the Weimar edition is doing for Luther, and the "Corpus Reformatorum" for Melancthon and Calvin. One cannot but admire the zeal of the handful of followers of Schwenckfeld in undertaking so monumental a work. They propose to publish the complete works of Schwenckfeld, and to supplement them by a history of the Middle Way. The idea was conceived over a score of years ago, and from the beginning the editor-in-chief, Dr. Hartranft, has been identified with the project. This first volume indicates the amount of work that has been done, and is an earnest of the usefulness of the whole series.

The volume consists of an "Advertisement," which relates the history of "Corpus Schwenckfeldianorum," an introduction, and the body of the work. The introduction gives a brief account of the life of Schwenckfeld, and devotes a considerable number of pages to his fundamental tenets. This introduction is marred by two very serious faults: its diction and its bias. "Markgraf" and "Herzog" are used instead of their English equivalents. They have, however, the virtue of belonging to some language

¹ *A Study of the Earliest Letters of Caspar Schwenckfeld von Ossig*. Editor, Chester David Hartranft, Hartford Theological Seminary; associate editors, Otto Bernhard Schlutter, Elmer Ellsworth Schultz Johnson, Hartford Theological Seminary. "Corpus Schwenckfeldianorum." Published under the auspices of the Schwenckfelder Church, Pennsylvania, and the Hartford Theological Seminary, Connecticut. Vol. I. Leipzig: Breitkopf and Härtel, 1907. viii+lxxi+661 pages. \$7.00.

which is more than can be said of such words as "ethicality," "lingo," "stillstand." Expressions like "ground principle," "caught on," "futuristic vista," and "they never downed him" are of questionable taste; but where is the dignity in phrases like these: "the inherent cussedness of man," "the cocky airs of the Lutheran and Reformed preachers," and "priestly bib and tucker"? Pomposity and obscurity of style are much in evidence. The reviewer is well aware of the danger of injustice in extracting sentences from their setting, and yet he finds that the quotation below so well illustrates the objections above made, that he thinks he may, with no injustice, venture to quote. Of authors who infuse themselves into their productions, and thus give life to the language they use, we read,

They inoculate it with the preludes of futurity and immortality over against the damaging and decadent gloom of the auto-creators. Their generous, expansive meliorism dispels the disheartening shades which gather about the philosophers and enthusiasts of evil, whether nihilistic or atomistic or monistic or advocative of an overtoned selfishness. It is like the conflict between the divine theology of Antigone and the Philistine dogmatics of Creon (p. xlvii).

In view of the fact that the first of Schwenckfeld's fundamental tenets given is individualism—man "is forced to make his own experience" (p. xvii)—it seems a pity that his editors should be so intolerant of the experiences of those who do not believe with Schwenckfeld. Luther and Calvin are pronounced "bigoted theologians" (p. xxii); their spiritual descendants seem to be meant by . . . "the half-awake dogmatists and historians who still slumber in the ecclesiastical roosts of centuries, and are unable to get off their feudal perches and away from their sacred flummery" (p. xxi). They realize that they may be charged with attacking other faiths and that this is not compatible with the scientific method, and, therefore, they justify themselves: "Surely it is scientific to speak the truth as one sees it . . . " (p. lvii). Is it indeed?

The quality of the body of the work is far above what the introduction leads one to expect. There is evidence of a wide and thorough knowledge of the period under consideration. The plan pursued is to have each document preceded by a bibliographical introduction, and followed by a translation, three excursions upon its language, its theology, and the history contained in it; and finally a glossary. This scheme has resulted in about ten pages of explanatory matter for every one of text, and in endless repetition. This repetition the editors are aware of, and they permit it because "it is only by continuous reaffirmation that one can get a hearing under the stolid system of orthodoxy which has shaped historic judgment and style" (p. lvi). A thorough index is absolutely necessary to make this mass of

material useful for purposes of reference; no doubt such an index will complete the series.

Regardless of the merits or demerits of the excursions of the editors, this work has great value; for it gives the texts of Schwenckfeld's works, and in so far as is a source-book. These texts are reproductions of the originals as far as this is possible in printing, and are on the whole satisfactorily edited. They give the work its value for scholars and make it a real contribution to the literature of the Reformation.

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PRIMITIVE LUTHERAN ETHICAL THEORY

It may be premature to say that we are about to witness in the near future a revival of interest in the ethical side of the Reformation of the sixteenth century. If, however, the two treatises which have just been issued by the firm of Trowitzsch & Sohn, in Berlin, betoken anything, they certainly show such a turn of specialistic historical investigation, at least on the part of young and aggressive scholars. The first of these¹ takes up what in the order of development historically came later, and aims to expound the early Lutheran theory of ethics as presented in the writings of Johann Gerhard. It is an effort at a more thorough and sympathetic understanding of the ethical aspect of the German Reformation movement than has hitherto been attained. The author, a young and clear-minded theologian, Renatus Hupfeld, believes that this end can be reached best through a minute and exhaustive study of one of the typical developments of the movement. His greatest difficulty he evidently finds in the task of disentangling purely ethical from dogmatic theological notions. Yet in order to understand the ethical ideas of Gerhard he finds it necessary to take account of the theological ground upon which they have taken root. The exact nature, for instance, of virtue in human conduct must be looked at as based upon the Reformation doctrines of original sin and regenerating grace. In consequence of the corruption of human nature resulting from Adam's fall, concupiscence rules the human heart in such a way that no man can do good freely. The human soul has indeed the power to do outwardly right deeds, but its activity in them merely serves as a means of rounding out man's part in the world of nature. It is to be viewed as a function of humanity devoid of moral character in the strict sense of the

¹ *Die Ethik Johann Gerhards*. Ein Beitrag zum Verständnis der lutherischen Ethik. Von Renatus Hupfeld, Lic. Theol. Berlin: Trowitzsch & Sohn, 1908. vii+261 pages. M. 6.80.